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778 619 old man about the Lima and Siwa relationship to the stone, and he said the Paperu guru was right: the Lima folk have a low and flat stone; the Siwa have a higher and rather cylindrical one. This one is the Lima type.

We went down from here, but I thought that here was the Upu Pangit cult (the old man said so later), the sun cult, and the prayer and sacred places are as close to the sky as possible. [137] Kukulangit is the name of a banana here which grows pointing up. Later in Amahusu I asked Musila if the batu pemali of his negri lama is on top of a little hill or mound. He said yes, and that they are all so placed. Directly in front of the church, where there was a flat plaza, they pointed to the ground and said that here is the teong soa Pessi. It was leveled and the stone was lost when the plaza was made.

778 769 123 Then we went down from the steps and onto the middle street. They pointed out the teong soa Huwai. The mound had been leveled and the stone lost when the road was made. I said maybe the stone fell on the church steps and smashed them because the ancestors were mad at the leveling of the two teong. I might have said that they probably don't like the church anyway. The Nyora said seriously that no, the moyang were not disturbed if the old things were changed for good and useful purposes. But I'll bet there are stories about this here. Later at dinner, she asked me if I was coming to believe the legends of Ambon, and later still, Joseph jokingly said I might become the tuan tanah if I stayed. I think they liked my obvious interest in the old and also the fact that I know a lot about it.

614 423 178 621 163 With us on the walk was Alfons, an oldish man. He is the kepala soa of the extinct Huwai and

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614 423 178 621 163 also the kepala dati. I asked why the name Alfons. His father and grandfather were also Alfons, but farther back there was a marriage link (maybe tulung dati of a special sort) of his Alfons family (which is a separate fam too) and the extinct Huwai clan. He carries on the Huwai functions, so far as the dati and soa are concerned. He has only one son. If the latter has no son, then the soa and dati will finally be extinct. Thus I see a real effort to keep the soa and dati alive, but also the curse which can be brought on by having no male children. This seems to afflict certain clans all over Ambon. In every negri, one clan is the largest by far and keeps having lots of sons. Then there is a second, with many too. But also there are one or two that are almost gone, and they seem unable to produce sons. The Huwai folk here entered last, after Pessi and Patti, and they are said to be cursed because they were so warlike before. He seems a little subdued.

614 621 361 In the evening I had a long talk with the ex-kepala soa Patti and the kepala soa Huwai. Joseph was also there. I got a great deal of new material and made corrections in some of the previous notes. There are three soa, each with a teong (two of which are leveled) and a perigi. There are thirteen named kampongs. The soa and the fam are all scattered over the kampongs. The two original soa were Pessi and Patti, and the former is the oldest here. Huwai entered later. The oldest settled area was kampong Huasaury, on the south end of the negri. The teong were a bit outside the settled area at first, where the church is now, on a high hill to the north. It is notable that the church [346] was built on this hill, on the highest point, near the two oldest teong.

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614 582 827 163 842 I can see why it is often thought in these negri that a curse or blight is placed on a fam, as I note that there are many women in some and many men in others. The rich get richer and the poor get poorer. And is seems never to stop. A nearly extinct fam seems unable to produce boys, while a big one that doesn't need boys has them all the time. Blood is close here and maybe we have here genetic determinants in peculiar combinations. But the curse explanation is easier.

789 Ambon: I am impressed at how, sooner or later, every Ambonese has his own guna-guna story to tell. They may start by saying that they don't believe in it, but wind up by asking me how I can explain what they say occurred. The implication is that magic is the only explanation. Thus, Musila, after the breakdown, will tell a wonder story. And so will Rehatta. And so will the Rani of Naku. Finally, here in Makassar, it came from Soumokil, the hardboiled, very Westernized and Holland-educated Saparua Minister of Justice, whose life has been lived mainly in Holland (and then in Java, etc.) and seldom in Ambon. In addition, he is not very familiar with the local culture. Yet he said that Latuhalat was notorious all over Ambon for its magicians (remember that Musila said the Amahusu folk go to Eri or Latuhalat if they need a mauwe, except for the kepala dati Mainake).

789 755 Soumokil's story: He was in Surabaja prosecuting Chinese gangs with long sentences. One day his mother read a post card addressed to him which said that if he carried on with the cases he would not see the sunrise. He merely loaded his pistol and went on. A short while later his mother was troubled with terrible pain in her eyes and was becoming blind. He spent much money on doctors, but to no avail. One day when he was